THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIA'S PRECIOUS GEMS.

BY K. S. RAMASWAMI SASTRI, B A., B.L.

I dream of that far-off resplendent time
When Mother India shone with gems of price
As with those gems of thought that cause surprise
To-day and are sung e'en in modern rhyme.
Syamantaka in our imperial prime
Shone as the sun would in an earthly guise.
About it slander gathered false, unwise,
Till Krishna purged him of th' imputed crime.
And in our shining regal later days
When all the world of India's wealth did dream,
Outshone such dreams the light of Koh-i-noor,
Which won a dazzled world's unstinted praise,
From which bright hill of light a tinted stream
Of shimmering splendours bright doth
always pour.

Great Thoughts.

Nothing great was ever achieved without enthusiasm.

Emerson.

The trees now naked groaning,
Shall soon wi' leave be hinging,
The birdies dowie moaning,
Shall a' be blithely singing.

Burns.

Troubles are God's rains in this world.

Herry Ward Beecher.

When angry count ten before you speak; if very angry, a hundred.

Jefferson.

Since life fleets, all is change; the Past gone, seize to-day!

Robert Browning.

Shun delays, they breed remorse;
Take thy time, while time is lent thee.

Southwell.

Alas, how light a cause may move
Dissensions between hearts that love!

Moore.

Good actions crown themselves with lasting bays,
Who well deserves, need not another's praise.

Heath.

Arise! and leaning on His strength,
Thy weakness shall be strong.

F. R. Havergal.

Happy is he whose good intentions have borne fruit in deeds, and whose evil thoughts have perished in the blossom.

Scott.

Happiness grows at our own firesides and is not to be picked in strangers's gardens.

Douglas Jerrold

It is not so much the being exempt from faults, as the having overcome them, that is an advantage to us.

Alexander Pope.

Events of the Week.

In spite of incessant propaganda, intense in certain districts but diffused throughout the country, the Madras Province contribution to the Tilak Swarajya Fund on the 1st July amounted to Rs. 100886 only. Mathematically inclined readers and those who have a passionate belief in percentages will see that it is only 16 per cent of the quota for the province. Small as it is, we do not think the critics are right who are disposed to jeer at it. Propaganda in these parts is carried on under extreme disadvantages. Madras Province boasts of few industries and the fabulous fortunes which industries and commerce bring in their train. Again unwise land-laws have brought the vast majority of our population, which consists mainly of small holders and the men whose hands and brains are their only fortune, on to the verge of destitution. A more potent cause is the unfortunate spirit of sectarianism and clannishness that has been introduced into our politics by that party which has for its slogan "Down with the Brahman: Home Rule is Brahmana Rule," and such like nauseating shibboleths and which has entrenched itself in power. Though sustained and vigorous effort, such as especially has been put forth in the last week, might have brought in more funds we were never sanguine that it will ever touch the quota fixed. The critic must also remember that, for various reasons, some of them natural and some of them historic, wealth stands out of this new movement. The aristocrats, the leaders of fashion, the hunters after titles who would get up entertainments at prodigious cost even for Inspectors of Schools if only they are Europeans, stand out of this movement—for reasons honourable to themselves: and the Province which in its middle classes had impoverished itself by going in at ruinous cost for education in British Schools and Colleges could hardly contribute more to the Fund. And we think it is a great credit to the Province that so much has been subscribed, in view of the peculiarly complex aspect of our political life, though we are far from suggesting it as a reason for slackness on the part of Congress workers.

* * *

We are afraid the Government of India are going the wrong way about in their treatment of the Fiji-Indian question. An official Committee has been appointed, consisting of the President of the Servants of India, a Servant of India and the Civilian Deputy Secretary to the Government of India. One would have thought from the over-abundant mass of information with which this country has been flooded by the persistence and courage of Mr. Andrews, Dr. Manilal and others, the solution of the question was pretty obvious. If it is true, as the Premier and the New Speaker of the Commons among other lesser men like our Moderate leaders have been dinning into our ears, that India has only to be *formally* recognised as a Dominion as that term is used in current British politics, then the solution is equally clear. On the other hand the terms of reference to this precious Committee, settled as we are told in agreement with the Government of Fiji—who throughout this squalid affair have lent themselves to the dirty game of the colonial sugar-refining capitalists,—indicate a state of pathetic helplessness on the part of the Indian Government: and we cannot but pity any self-respecting Indian who has to work under those terms. The Committee will be paid out of our hard-earned money to enquire into the condition of Indians now resident in Fiji and secondly to advice whether or not, having regard to all the circumstances of the case, Fiji offers a suitable field for Indian colonisation. Lest their Moderate henchmen on the Committee should deal with the question in a spirit of courage born of the impotence of thraldom, the Government of India wish it to be understood that it is not their intention "that the Committee should interfere in the domestic affairs of the colony." Equality of status, of political rights and responsibilities with the British exploiters of the Island is the only just and equitable solution of the problem, as we all know. But, if the Committee suggest it, they will be interfering in the domestic affairs of the colony. This enormous travail of the mountain to produce so silly a mouse, as is prayed for by the Government of India, will not stagger our readers who are accustomed to the ways of the Olympians at Simla. The Committee is to furnish a report which will be taken into consideration—so we are told—in deciding whether Indian colonisation to Fiji should be permitted under the contemplated Emigration Bill. We hope and trust that our legislators will see through this ruse and not allow themselves to be bamboozled. If as citizens of a common Empire—of whose glories the world is just now getting sick from the divergent and even contradictory mentality of the panegyrists—we cannot have equal rights, let us have at least the next best thing, equality in privations. That is, as a writer in these columns suggested sometime back, let us take to retaliatory legislation and prevent the colonial hand getting into our pockets and easing us of the contents thereof. We hope, to the credit of our national honour, our legislators in both Houses will not allow their spirit of co-operation to get the better of their sense of what is due to themselves as sons of India.

* * *

Sir Manekji Dadabhai, Governor of the Imperial Bank of India, interviewed by Reuter, severely condemned the exclusion of India from the exports credit scheme. He declared that Sir Philip Lloyd Graeme's statements in the House of Commons were ill-advised and ill-considered and rather tended to accentuate than minimise their existing difficulties. He alleged that the Government of India were partly responsible last year for the solitary episode in the financial history of India when contracts were broken by not receiving delivery of goods and not making payments. Sir M. Dadabhai said further that large contracts were then made on the strength of the statement by the Financial Member of the Government of India which reasonably led merchants to believe that exchange will not fall below two shillings to the rupee. He also expressed the opinion that the Government of India contributed to this state of affairs by a somewhat inexplicit statement when presenting the budget last year.

* * *

We are indebted to the political correspondent of the *Manchester Guardian* from whose translation of the official text of the Turco-Afghan treaty drawn up at Moscow, we extract the following chief articles:—Turkey having for centuries given guidance to and rendered distinguished services to Islam, and holding in her hand the standard of the Caliphate, Afghanistan in this connection recognises the leadership of Turkey. Each of the high contracting parties will consider as directed against herself personally, and will oppose with all the means at her disposal, any attack made against the other by any imperialistic State in pursuance of the policy of invasion and exploitation of the East. Each of the contracting parties undertakes not to conclude any treaty or convention injurious to the interests of the other party, or which would be in the interests of a third state, with which the other is not on friendly terms, and to give prior notice to the other of the forthcoming conclusion of an agreement with any nation whatsoever. Turkey undertakes to help Afghanistan militarily (this appears to be the sense, though the word is misprinted, says the Translator in a note), and to send instructors and officers. These missions of teachers and officers will serve for a minimum period of five years, and on the expiration of that period, if Afghanistan so desires, a new mission of instructors will be sent.

* * *

We learn from a Calcutta contemporary that Miss Satyapriya Ghosh, who has just passed the final examinations of the Royal College of Surgeons, is the first Indian lady to receive the degree of F. R. C. S., London. After passing the First Arts examination of the Calcutta University, Miss Ghosh joined the medical college, and took the degree of M. B. She then served for some time as the medical officer in the native state of Tehri, Garwhal, Himalayas, wherefrom she went over to England to complete her medical studies. To this we must add the further fact stated by the *Hindustani Student* of America that the Barbour Scholarships of the University of Michigan, tenable in the case of Oriental women who must at least be matriculates and which till now were held by Chinese or Japanese students, have this year been awarded to two Hindu girls, among others—Miss. A. Haldar M. A., and Miss. Das Gupta M. A., both of Calcutta University. They are candidates for the degree of Ph. D., in Philosophy and Applied Psychology, respectively.

The Hindu Message

The Nation's Splendid Response.

"The Tilak Swaraj Fund has been oversubscribed." Such, in brief, is the most welcome announcement made by Mahatma Gandhi, amidst thundering cheers, at a meeting at Bombay held on the 1st instant. What a glorious news! Cold and completely dead to all sense of self-respect must be the heart of the Indian that does not thrill with deep joy on hearing of this magnificent response of the country to the call of that selfless patriot Mahatma Gandhi. We rejoice that the gloomy prognostications of the hostile critics have been falsified and for the first time in the history of India, the people have given a positive proof of their determination to be free and to be ready to undergo any amount of sacrifice on that account. They have now clearly shown—from the richest men with a stake in the country to the poorest street beggar in the land—one and all of them have made it unmistakeably clear that they are firmly determined to win Swarajya for themselves at any sacrifice. India has really awakened. She would no longer brook to play a subordinate role. She has begun in right earnest to claim what is her birthright. The collection of such a large sum as one crore and that within a few months was believed, even by several of the admirers of Mahatma Gandhi, to be a task beyond the range of possibility. For instance Pandit Malaviya felt likewise and wired to Mr. Gandhi that considering the fact that the number of workers who have put their souls into this great task was smaller than was needed, he would consider it a matter for congratulation if subscribtions actually collected reached fifty lacs of rupees by the end of June. The Pandit has had great experience in the matter of collecting funds. He knows full well the poverty of his countrymen and other such limitations. But even the Pandit must now be agreeably surprised at the result. The more we reflect on it the more does it really seem to be a matter for welcome surprise that this magnificent sum of one crore of Rupees has been oversubscribed in a country where the monthly income per head of the population is found to be about Rs. 3½ only. Viewed from whatever standpoint this collection of more than a crore in a few months is unique in the annals of the political struggle in India. It is proof positive of the hold that the cause has over the country. The Commercial Classes of Bombay and Calcutta have subscribed by lacs and it is stated some of them have even given away everything of value that they possessed. This is indeed very gratifying. Till recently they took very little active interest in current politics. They naturally believed that their vested interests ware safe only in the hands of the bureaucracy. Hence did the Mahatma say in his appeal to these merchants, "The richest men are afraid to incur the displeasure of Collectors and Commissioners ...They believe that the success of non-co-operation means chaos, destruction of life and property at least for the time being. We must win over these by patiently persevering to impregnate the atmosphere with the spirit of non-violence in thought, word and deed." India had thus to show to the world that her rich sons were not afraid to hold the freedom of their Motherland above all other considerations and it is therefore certainly a matter for congratulation and national pride that the rich men of Bombay and Calcutta did acquit themselves most creditably and by thus giving a strong fillip to the present struggle have indeed brought Swarajya nearer. Even hostile critics are now dumbfounded and are hard hit to find an explanation for the present determined stand of the country in the matter of obtaining Svarajya. In his message to the Mahatma, Pandit Malaviya said "avoiding all unnecessary conflict both with the Government and among ourselves, all lovers of the Motherland should unite in creating a body of solid public opinion represented by a crore of men and women, awakened to a living sense of their duty, their rights and responsibilities as sons and daughters of this ancient land, firm in their loyalty to the potent principle of non-violence in thought word and deed and under a vow not to shrink from any sacrifice and suffering which may be needed to raise the Motherland by legitimate and peaceful means to a status of equality with the self-governing dominions of the Commonwealth and for the uplift of her honor among the nations of the world. Nothing will

more powerfully accelerate the establishment of Svaraj than such united, enlightened and determined public opinion." In the light of subsquent events none can deny that that public opinion is united and determined in the matter of not shrinking from any sacrifice and suffering which may be needed to win Svarajya for the Motherland. That more than a crore has been subscribed in a few days, not by dreamers, but by hard-headed businessmen shows the extent of the new influence which pervades all classes in the country, rich and poor, educated and ignorant alike. *The Hindu* is justified in remarking thus "the spectacle of women offering all their jewels, of the Marwari of Bombay donating the magnificent sun of 8 lakhs, of the far-seeing Parsi merchant contributing 3 lakhs, of the Gujerat cotton lord giving 2 lakhs, of the various associations of business-men, manufacturers and industrialists coming forward with substantial sums and indeed of all from the great rich down to the poor widow, of each according to his or her mite—such a spectacle is eloquent alike of the nation's wishes and its destiny." It is surely a warning to critics that whatever the temporary state of the tide of Indian politics there is no turning backward hereafter and that India is determined to march on holding, just like the State of New York, the banner on which is inscribed in golden shining letters the word "EXCELSIOR." We fully believe that Lord Reading our present Viceroy, if he is a true judge of men and things, as he is reputed to be, will read aright the significance of the present awakening in the country and will utilise the proposed visit of His Royal Highness the Prince of Wales to recognise India's rightfull claim to equal partnership in the British Commonwealth. The present crisis in India is not only a political crisis but a spiritual crisis as well of the first magnitude. We hope the Viceroy has by now understood that non-violent non-co-operation as expounded by Mahatma Gandhi represents a moral revolt and a spiritual force even more than a political protest. It is an ideal against which the repressive usual weapons of the bureancracy are useless. If Lord Reading has clearly understood that non-co-operation as now evidenced by the collection of the Tilak Svarajya Fund and the determination to boycott effectively all foreign cloth by the 1st of August, marks the awakening of the Indians, not merely the educated classes but the masses as well, to their present plight and that the use of repression only multiplies the power of non-co-operation a thousandfold, Excellency would His, we are sure lose no time in submitting the necessary representations to His Most Gracious Majesty our beloved Emperor to enable H. R. H. The Prince of Wales to go over to India as the harbinger of Peace and Goodwill not in mere words but in the shape of substantial grant of Svarajya and thus earn an undying name and fame in the annals of this sacred land.

India and the Empire—and Foreign Policy.

By S. P. THIAGA RAJAN.

The statesmen of the British Empire now taking counsel in London are faced with problems of immense moment to the future of the World. And India, as a component part of the Empire, is vitally interested in the solution to be propounded of these grave problems, as such solution will determine for her her present and prospective position within the British group of nations; and we think we have every right to protest against the dilatory methods of Reuter's Agency. We have no faith in the Imperial Conference, in spite of Lloyd George's "statesmanlike" speech at its opening session. Some of the statesmen assembled therein have not dissembled their views on some of the questions now to be discussed. A Svarajic India will have to formulate a foreign policy of her own and is therefore interested in following the trend of foreign policy in the minds of all British statesmen. To us therefore, a solution of the Overseas Indian Problem, is not a matter of much importance. If slaves we are, fighting for a few crumbs at our master's table, as Mr. Srininivasa Sastri's apologetic and not too firm speech indicates, we certainly could not expect better treatment than is now meted out to us. The cardinal fact for Indian politicians and publicists is to see that India does not blindly allow herself to be used as an instrument to keep down the rising Asiatic resurgence or to alienate from ourselves the interest of British or Anglo-saxon Imperialism our near in neighbours, some at least of whom are related to us by racial or religious and cultural affinities. Mr. Lloyd George says truly indeed that no greater calamity could overtake the world than a further accentuation of world divisioos upon racial lines. As we all have so often been taught at our cost, it is one thing to lay down a sound principle and another thing to translate it into our every day life.

The writer of the leading article in the *Mahratta* thinks that "the unison of the (British) Common-wealth can be made organic only by finding a new Imperial nexus in the perfect freedom and independence of all the component parts." Or, in other words and to use a current political catchword, the writer thinks that all the component parts of the Empire ought to be given full Dominion status, if the British Empire is to rise "to heights as yet only dimly seen upon the horizon;" and expresses his doubts as to whether the statesmen of the Empire will take this broader view of the question. We think the statesmen are too wise to think of granting us full Dominion status: in fact, as some of our own shining lights have so often insisted upon, Dominion

R Krishnaswami Sastri,

self-government is an altogether impossible ideal for us in India. Because in that case the Empire will cease to be British and will become the Indian Empire: and they must indeed be incurably stupid who believe that any British statesman, with a reputation to lose, will seriously advocate the ideal. "Progressive realisation of Responsible Government," we may be, and have been, promised as a ruse to draw off our nationalist activities into channels less harmful to British predominance. And in fsct we cannot altogether shut off from our minds the possibility that, as a result of frequent Imperial conferences of the kind, we may have to submit to two masters, British and Colonial; and our last state rendered worse than our first. The subservient politicians, the safe men, with an incurable itch to play "the responsible" and "the reasonable" who are just the men chosen to represent us at the Imperial Cabinet my sell us all for the glamour attaching to highsounding phrases like a common partnership and a central foreign policy. Senate President Quezon's observations on the goal of the Filipinos, which appeared in these columns last week, is a sufficient answer to those who have fond hopes of India as a partner in the group of Anglo-Saxon nations. For, let us not forget it for a moment, the tendency at least among colonial statesmen is to form a lasting entente with America in preference to any other nation, on the ostensible ground that a combination of there two groups will be strong enough to ensure the peace of the world; as if strong nations, before now in the history of the world, have not been militant with a vengeance. But then, may say the critic in Senate President Quezon's own words, we have at least in common the conception of democracy, reinforced by the sense of comradeship in the great war; the union we want is a union of spirit; and may be realised if those principles are adhered to which we have learned from them. This indeed, we suppose, is the *Mahratta's* position. We do think that the granting to India of full Dominion status will really help the British Commonwealth in facing the perils with which the world is threatened by the fast swelling tides of Pan-Islamism and Pan-Mongolianism.

And here we touch questions of international politics which are of vital interest to us and India's attitude in regard whereto are governed by her geographic position and her cultural affinity with most, almost all her neighbours. Can India view with complacncy the crushing out of the rising spirit of Asiatic freedom, which will be the direct result of the policy some prominent colonials at least have in view? The centre of gravity in International politics now and for many decades to come will lie in the Far and the Middle East. And if the control of our foreign policy rested in our own hands, it is highly probable we might be forced by the considerations set fortn already to follow a line of policy directly antagonistic to what British and Colonial statesmen would fain recommend. When one considers deeply every one of the crucial issues in international politics of the present day, it is obvious that the underlying motive is the preservation of whitemanity by truthless exploitation or extermination of the weaker races. In a vast majority of cases, it is mere lying sentimentality to talk of the new angle of camradeship or brotherhood brought about by the War; on the other hand the war has given a fillip to dishonesty and falsehood; and in place of the old, unashamed talk of "blood and iron" we have all sorts of hypocritical verbal camouflage. It seems to us therefore that the British Premier's reference to the calamitions consequences of accentuating racialism is nothing but a counsel of perfection, which will command the coldest and most useless form of approval, sympathy. We shall leave aside the classic case of the Indians Overseas. Let us note the facts that emerge from the multitudinous utterances on the Anglo-Japanese alliance and its repurcussion on America and the Colonies. The strong impression cannot easily be waved aside that the whites are afraid for their political and economic supremacy. The Monroe doctrine is a gratuitious insult to other nationals while the Hay doctrine is a piece of impertinent interference in the affairs of a neighbouring continent. Let no susceptibilities, American or British or Asiatic, be startled when we state that we cannot in reason see any objection to Japan setting up a Monroe doctrine in regard to the Asiatic mainland—except the very cogent and sufficient argument from the similar and equal rights of all nationalities to the wide, extending space of the world. A sober Indian journalist was quoted in these columns last week to show that, in the event of Britain or the Colonies being forced into a war with Japan arising from the ramifications of the racial issue and in the further contingency of India being coerced into a war against Japan, India will have to reconsider her position in the Empire. Here indeed is divergence between India and Imperial interests on a cardinal point of foreign policy.

Now, let us turn to Turkey, which has recently entered into an alliance with Afghanistan the terms of which the reader will see on another page, and both of whom have entered into an alliance with Bolshevik Russia. An accomplished French writer speaks of the "darker aspects" of the Eastern Question. Nationalist Turkey is no longer isolated in Islam, but has all Islam behind her. Witness the attitude of the Arabs, the sedition and bloodshed in Cairo and Alexandria, the fermentation in India. Formerly diplomatic negotiations with the Porte did more or less slowly get questions settled. Today they are useless. Enormous masses are in revolt against the Powers, against the European Capitalists who aim at their exploitation. After exasperating Ottoman Nationalism by dismembering Turkey to satisfy the rival appetites of the associated Powers, it was considered advisable to enter into discussions with it, and to abandon a part of the conquests realised by force. But the Turks of Angora, supported by the whole Mohammedan world of Asia and Africa, and able to rely on Soviet Russia instead of having a Tsarist Russia to fear, now claim the complete independence of the countries covered by their race. In fact, French opinion even in conservative circles is in favour of "a frank recognition of Turkish independence and returning Smyrna and Adrianople." The *Temps* advises this solution "with the profound conviction that it is to the interest of Britain to agree with us, and that sooner or later British prudence to listen to us." The pretty obvious inference is irresistible that Mr. Mohammed Ali is not drawing on his imagination when he so often says that it is Britain which is anti-Turk among the associated Powers. The reader who turns to another column will see that the party in Power and influence at

Angora, which like all such parties everywhere has been styled by its detractors "extremist," is definitely hostile to the West which is pursuing 'a policy of destruction.' Much reliance is rightly placed on the entente with Eastern countries and the compelling political power of such an alliance. It is foolish to think that the prestige and authority of Mustapha Kemal has suffered any diminution. It is noteworthy that all travellers from Angora declare that the young General remains the idol of the soldiers, the national hero of the people, surrounded by the priests with an aureole of religious respect, admired and feared by the Assembly for the persuasive force and the irresistible fire of his eloquence. There is the highest degree of probability that British ambitions in Mesopotamia will bring them into conflict with this valiant Pan-Islamist. India, sorely stricken at the treatment meted out to the Khalifa, has already indicated her only possible attitude in case of Britain fighting against Angora.

In the face of such momentous and vital issues and of acute divergence of opinion in the solution thereof, everybody will admit that the particular question which Mr. Srinivasa Sastri pressed with all the energy of the drawing room diplomatist fades into insignificance. It was to us a matter of pained surprise that the priveleged representative of the Indian people did not think it his duty to his King and country to press these international questions, but contented himself with platitudinous observations. We put this also down, along with the other sins of omission and commission on his part pointed but by the *Indian Social Reformer*, as due to his comparatively late entry into Indian politics and to his lack of close knowledge of Asiatic problems in their effect on India. Mr. Srinivasa Sastri certainly erred when he said that India had no interest in the Anglo-Japanese alliance provided certain obnoxious clauses in regard to Japanese help in keeping peace in India were rescinded. We do think on the other hand that an Anglo-Japanese alliance, even with these clauses left out, is a positive danger to the resurgence of the Asiatic races in and through which alone lies our way to salvation and the world's as well. It seems to us therefore that India, as an equal partner in the British Commonwealth will surely mean the Commonwealth passing under our control or its disintegration in no long span of time, as on almost every vital question of policy our geographic position and cultural affinity with other Asiatic races leads us to just the opposite conclusion from that of British Imperialist statesmen. As we have before said, the days of isolated sovereign independence for any nation are over. We hope and trust there is a high distiny in store for the Holy Land and the Holy People, too sacred to be lost in a materialist empire of economic exploitation. It is to be the torch bearer in the coming Asiatic Resurgence and by that instrument to bring the weary world back to Peace and Salvation.

What a costly luxry the League of Nations is, to be sure! A review of the League of Nations' budget appears in the *Figaro* over the name of Raymond Reconly. First there is the Secretary General with a salary of 600,000 francs, exempt from all income or other taxes. The Under Secretaries each receive 200,000 francs per annum. There is a third Under Secretary who nearly gets 300,000 francs. Below these gentlemen in the financial heirarchy, six Directors receive salaries which range from 100,000 to 150,000 francs per annum. Below these are eight Commissioners whose salaries range from 60,000 to 90,000 francs per annum. Last of all, there is a humbler host of earnest workers—all serving the good cause—at salaries ranging from 30,000 to 60,000 francs. One of the most siriking facts in the report of M. Noblemain which accompanies the budget is that the head of the International Labour Bureau, a British Socialist receives a salary of 360,000 francs. A British review observes that "it is all the more galling to the penurious countries thus fleeced that rich and prosperous America, after patenting this project, should resolutely refuse to contribute a single cent to its upkeep." Is the League of Nations an exploiting agency, we wonder.

The present evil plight of the world, increasing unto the possible extinction of western civilisation, is the precise result of the betrayal of President Wilson and of the perjurious repudiation of his principles by the Conference of Paris. The Conference treaties when judged by the agreements that preceded them reach the lowest level of diplomatic and governmental baseness; they constitute the most reprehensible failure of historic men; and they are as inexcusable as they are foul. The Peace they profess to have provided, and the abominable processes by which that Peace came into pretended being, have made the years 1919 and 1920 the most infamous in human annals. Such is the strongly held, and as vigorously expressed, opinion of Mr. Herron, an American, who has travelled widely and whose home at Geneva was the meeting place for the exchange of views for many representatives of different national interests during the war. As for the future of mankind and the world, Mr. Herron sees the possibility of two equally fatal reactions—that of an international Tory capitalism, which in the opinion of some competent observers is exactly what the League of Nations is today, and that of an international materialist Bolshevism on the other. Mr. Herron however has not herein exhausted all alternatives and desires that the better way might be chosen—"the way which, running through all the creative movements of our era, leads to the practice of Christ by the whole economy of man."

The "Amis de la Jenue Fille" has forwarded to the Secretariat of the League of Nations the following resolutions, unanimously adopted at its seventh International Congress. 1. White slave traffic should be considered as a crime. 2. All preparatory acts and attempts to carry out this traffic should be punished in the same way as the crime itself. 3. The age of consent should be made uniform in every State, and should be fixed at not less than 21 years. 4. White slave traffic within a country should be punishable in the same way as international traffic. 5. The penalties for crimes connected with the white slave traffic should be the heaviest possible.

In an article under the caption "East or West?", the extremist organ in Angora, the *Yenigun*, discusses the foreign policy of the Kemalists, whether it is to be based on an entente with the East or the West. The following quotation therefrom, to which we are indebted to the Paris "*Temps*", will be read with interest in this country. "During their journey to Europe the Kemalist delegation found that if the Eastern Policy of France and Italy differed from that of Britain, it aimed nevertheless at colonising Anatolia and not at satisfying the claim of the Turkish Empire to national independence. There seems therefore little possibility of agreement with the West. A resolution aiming at the destruction of Imperialism and Capitalism and and at shaking off the yoke of the Imperialist Western Powers has been approved by an immense majority. The Mussulman population is not hostile to an understanding with the West, provided that the Western Powers recognise all its rights. The Grand National Assembly showed great clearsightedness in drawing up the alliance with the Soviets, in the certainty that the London Conference would produce no result. At present we are hostile to the West, which is

pursuing towards Turkey a policy of destruction. The firm resolve of the Turkish nation and the political power of the Eastern countries will sooner or later compel the West to recognise their legitimate claims."

Reuter's telegram about the Premier's peace offer to De Valera is, we would fain hope, a sign of returning sense which may mean in the end little or nothing. We would defer comments till we are in fuller possession of all the facts. Meanwhile, we note with pained surprise the demoralisation that seems to be creeping over English publicists and constitutional pandits. Not one of them, no section of the Press even, has come out, so far as we can see, to protest against the indignity offered to the holder of the Royal Office, the false position in which Royalty had been placed, by being forced to help the Georgian Cabinet in the difficulties both of statesmanship and administration into which their extremely foolish and inhuman and autocratic dealings with Ireland had landed them. The revalations of General Crozier constitute a weighty indictment against the Government. They stand charged, not only with the instigation of looting and arson and the incitement to murder—these are, unfortunately, no new thing says an English contemporary—but with the fabrication of evidence and the deliberate distortion of Justice. The Irish debacle has been the direct result of a Coercionist policy carried on by a latish Liberal convert with all the zeal and uncanny ardour of a proselyte. We wonder it has as yet struck nobody that a Minister ought not to use the Throne as a buffer; for why else was the King sent to Belfast with his "forget and forgive" speech unless indeed the Minister wanted to feel the pulse of the Irish nation and the repercussion upon them of his Irish policy? We think that such a use of the Throne is not only putting a great indignity on the wearer of the Crown, but is also directly unconstitutional and constitutes a dangerour precedent, not so much to the People at to Royalty itself inasmuch as it is dragged into the quagmire of ministerial misdeeds.

Anent The Prince of Wales' Visit *The Indian Social Reformer* writes:—The relinquishment of the visit of the Prince of Wales this year, after the assurances publicly given last year by His Majesty himself, would have embarrassed Lord Reading in the work before him. His Excellency requires all the support he can get from England politically and socially, to carry through the kind of measures which alone can ensure success to his Viceroyalty. Nevertheless, we are sure that Lord Reading would not have urged the prosecution of His Royal Highness' visit had His Excellency not in view some turn of policy that might be reasonably expected to rouse enthusiasm which is noticeably lacking at present in the country. It is possible that Mr. Gandhi's interview with His Excellency has removed any doubts that there may have been in this respect. The differences between Lord Reading's and Mahatma Candhi's understanding of the relation of the statement of the Ali brothers to what transpired at the interview, have no doubt somewhat obscured the high lights of that sagacious consultation. But that the result of the interview was to produce in Lord Reading the confidence that he could, with or without the Mahatma's co-operation, ensure a useful and successful visit for His Royal Highness, seems to be clear. The way in which the public have responded to the Government of India's loan notification and to the Mahatma's appeal for the Tilak Swarajya Fund shows that they feel that both are necessary to keep each other within the limits of public safety. Government without Gandhi will lapse back into O'Dwyerism and Gandhi without Government will run the car of the State down the precipitous places of Non-Co-operation. The public have no faith in the capacity of the Legislative Councils and Ministers to perfect their rights and liberties.

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(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA VIII.

PRELIMINARY OBSERVATIONS.

1. The last verse in chapter VII contained the basis of the question put by Arjuna in this Chapter. Sri Ramanujacharya says that in this Chapter the Lord tells us the ideals to be known and adopted for attaining Him. इदानिमष्टमे प्रस्तुतान् ज्ञातव्योपादेयभेदान् विविनक्ति । Sri Madhwacharya says that this Chapter teaches the path of the soul after death and the disciplines to be pursued to attain beatitude. मरणकाले कर्तव्यगत्यादस्मिन्नध्याय उपदिशाति ।

*
* *

अर्जुन उवाच—

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

Arjuna said:—

Who is that Brahman, what is Adhyatma, who is karma, O Purushottama? What is called Adhibhuta and what is called Adhidaiva? And who and in what manner is Adhiyajna in this body? And how art thou to be known at the time of death by men of controlled and disciplined minds?

श्रीभगवानुवाच—

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

The supreme Imperishable is the Brahman. Itself indwelling in each body is called Adhyatma. The offering in sacrifice which causes the birth and support of beings is called Karma.

NOTES

1. According to Sri Sankaracharya स्वभाव shows that the Supreme Self itself in each body is called Adhyatma and that thus all the apparent selves are one with each other and one with the Supreme Self.

2. According to Sri Ramanujacharya Akshara means the sum of jivas (क्षेत्रज्ञसमष्टिरूपम्). Swabhava means Prakriti. He says that these two can be attained by those seeking liberation but should be transcended so as to reach Bhagavan. तदुभयं प्राप्ततया त्याज्यतया च मुमुक्षुभिर्ज्ञातव्यम्. He takes karma as meaning the procreative act.

3. Sri Madhwacharya says that the adjective परम is used to indicate that Akshara means God and not the Veda; that स्वभाव means जीवभाव (the soul); that भाव is used to show that the soul is unchanging quite unlike the ever changing mind; and that karma is God's creation causing the birth of the living world and the material universe.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

The perishable things are called Adhibhuta. The Purusha (Hiranyagarbha indwelling in the sun and blessing the senses of all beings) is the Adhidaivata; I alone an the Adhiyajna here in the body, O best of living beings.

NOTES

1. Sri Sankaracharya says that the Purusha here stated is Hiranyagarbha who is the soul of the manifested cosmos and who blesses all re-incarnating souls with the endowment of the senses to work out their destiny. Sri Madhusoodana says well: पुरुषो हिरण्यगर्भः समष्टिलिंगात्मा व्यष्टिसर्वकरणानुग्राहकः ।

2. As the Smiriti says:

स वै शरीरी प्रथमः स वै पुरुष उच्यते ।
आदिकर्ता स भूतानां ब्रह्माग्रे समवर्तत ॥

3. The Lord calls Himself as Adhiyajna. The Sruti says: यज्ञा वै विष्णुः । Sri Madhusoodana says well: अधियज्ञः सर्वयज्ञाधिष्ठाता सर्वयज्ञफलदायकश्च सर्वे यज्ञाभिमानिनी बिष्ण्वाख्या देवता । स च विष्णुरधियज्ञोऽहं वासुदेव एव न मद्भिन्नः कश्चित् ।

4. Sri Ramanujacharya takes Adhibhuta to mean the sum total of the created cosmos which is only a combination of the five elements. He takes *Adhidaivata* to mean the Purusha above Indra and other gods. He takes Adhiyajna as the Supreme Vasudeva whose body the deities are and who is propitiated by all sacrifices.

5. Sri Madhwacharya says that क्षरो भावः means the parishable cosmos (विनाशिकर्मपदार्थः) that पुरुष means संकर्षण or Brahma who is Lord over all the Devas; and that the Adhiyajna is Himself. In the last verse of Chapter V the Lord has described Himself as भोक्तारं यज्ञतपसाम् ।

Miscellaneous.

Psychology of Death.

By DR. ARTHUR MACDONALD.
WASHINGTON, D. C.

[From the *Indian Medical Record*.]

From the point of view of science *alone*, all things perish except possibly energy. Life is a form of energy, but as such it ceases to exist; it may pass into some other form of force. According to science, death ends all life, and the functions of the body cease in the same manner and about the same time. To like suppose that in some way consciousness persists, is assuming that digestion persists, after the body is dead.

Though death is so common, why should it be so difficult to explain? As it is cessation of life, to understand death, requires the comprehension of life.

The approach of death, if we are aware of it, is impressive, because we are about to undergo an unknown change, and especially for the reason that we are leaving all which has hitherto been interesting and dear to us.

Naturally young people do not think about death, but latter on in life, after experience, they occasionally may consider the subject in a personal way; they observe rather superficially, that sooner or later, they will come to their journey's end. True, it may be distasteful, yet they may have some curiosity about death; while they speak of it they may not care to consider it seriously.

UTILITY OF STUDY OF DEATH.

We must remember, however, that the study of death has many practical advantages. Considering the last moments of existence, makes us realize how short life is after all, and that we had better make haste and do all we can and be as useful as possible to the world, so that when our last days come, we can feel that we have tried to do something and though compelled are willing to resign to others. Study of death may help to delay it; for here truly knowledge is power.

Extensive organic disease of any vital organ, must always render one unfit for work, if not almost useless, not to mention pain and other unpleasant conditions.

At least three-fourths of mankind die of disease. About one-seventh of the race die of tuberculosis, probably.

PSYCHOLOGICAL DEATH.

The mental condition in death depends upon nutrition and provision of the brain with blood. When there is a slight insufficiency of blood in the brain, there may be all kinds of abnormal sensations, ringing and noises in the ears, glittering and darkness in the eyes, nausea, faintness, lessening of consciousness, unrest, anxiety. When there is much insufficiency of blood, there is at once depression of the mental powers sleepiness, torpor, unconsciousness, also conditions of increased sensibility, vivid dreams, hallucinations especially of sight; delirium is frequent with anxiety, and at last coma.

Fever also affects the flow of blood in connection with brain nutrition. After an intense fever, there may be much uneasiness, disorder of thoughts, tendency to sleep, with often anxious dreams. Consciousness may not yet be but a little dimmed. Later the patients show little sensitivity, become apathetic; then in a half sleepy condition, there is a play of ideas, which is not (as in the normal conditions) based upon sensation or association of ideas, but has spontaneously arisen from disturbances of the ganglion cells, through the overheated blood. Then arise dreamy ideas, and it is yet possible to bring the patient back to reality. Soon phantasy arises, when there may be illusions of the senses, or the patient may will to strike himself and to shriek.

In consumption there is liable to be more talking sometimes the dying one passes away before he expects. The presence of friends and relatives at the death-bed, the religious exercises or other circumstances, tend to keep the dying one conscious. "Spiro, spero" is a saying which is especially applicable to the dying hour. When the patient realizes there is no more hope, he is often taken unawares, deceives himself. Thus a physician, while dying (from a chronic disease) said: "I cannot sleep good any more. I should go out in the fresh air more." In a few minutes he was dead.

PECULIAR PHENOMENA IN DEATH.

Certain peculiar phenomena occur in the dying hour, thus the voice is often changed; certain new mental powers are manifested, as shown in poetic composition, or a great strengthening in the power of memory. Goethe unexpectedly spoke Greek and recited verses of Homer and Sophocles, after fifty years had passed since he studied them. Others have sung and composed music; their voices becoming majestic; memory and speech which had been lost have returned. In ancient history cases are mentioned where the patient has predicted the time of his death. The insane have been known to return fully to sanity. Thus, one expressed the most touching regrets for having left his mother abandoned for so many years. A lady sixty-two years of age recovered from a profound melancholia, arranged her affairs and died with full consciousness.

In the Martyr's feeling of innocence, there is naturally a strong resentment to death by cruel means. Vespasian with his courtiers around his death-bed, laughed like an insane man and said. "I perceive that I shall become God," and then he expired.

In cholera the patients generally remain conscious until the last. The feeling of the nearness of death seems to change and clear the inner sense, the insight into things, while the outward sense, that is sensibility to pain, become benumbed through the gradual lessening of the functions of life. A patient near death put out her hand, saying: "You seem as if you did not know me"; her voice had changed. She had no pain, but trembling in her hands; her mind was clear; she said she knew she was going to die, which proved true.

Persons recovering from suspension do not usually remember what has passed. Cowper attempted to hang himself and whilst he hung, he thought he heard a voice say three times: "Tis over." When he became conscious, he heard his own groans and felt as if a flash of lightning was passing over his whole body; then he found himself on the floor and got up and jumped into bed. A physician and chemist was seen to be pale, as if there was scarcely any circulation of blood, motionless and appearing in a state of complete insensibility. It was noted that one of his hands was not affected by the paralysis; a pencil and paper were given him, and he wrote some figures in arithmetical progression. It was supposed that he had overheard some remarks, and his object was to show that he was sensible and conscious. Those who have had extensive experience about the death-bed believe that consciousness may exist even up to the moment of death, though there may be no outward indication of it.

Delirium in Death.

Delirium may be religious, political, or social, and is usually of an anxious nature; it may be vague and without point. Finally the patient falls into deep unconsciousness and death follows.

On the other hand, where the toxic effect of infection may lower the temperature there may be mental disturbances in the form of insanity, especially melancholia or mania. It would seem that the death of the brain at least, as compared with the death of the rest of the body, is dependent upon the circulation of the blood.

Delirium may be confused, or may press about a central point; the content may be pleasant, but more often, as noted, is of an anxious nature. Thus Napolean, when dying, thought that he was at the head of his army. Giskra and Windhorst made political speeches for hours. Old people often dwell on reminiscences. There may be hallucinations as in the case of a woman, who hears a clock strike in a church miles away.

Emotions and delirium of the dying may be caused by the nature of the disease itself; death-bed manifestations, deeds and confessions and calm and unbiased reflections may be difficult, and unless there is saneness of mind, death declarations of the dying should be used with caution.

Three ways of psychological death.

As there are three physical ways of dying, so in general there may be said to be three different kinds of manifestations in psychological death. The first is in numerous diseases in which there is little or no delirium. Intelligence not only continues to the end, but sometimes becomes very acute. These diseases are pulmonary phthisis, heart and liver affections, cancer of the stomach and intestine, hemorrhages and the great majority of surgical lesions; delirium does not occur in acute articular rheumatism, pleurisy, pericarditis, peritonitis and the morbid conditions of the serous membranes. Sometimes the attention is distracted by organic disorders, but just before death it returns in all its activity and fullness; physical prostration appears to be replaced by intellectual exaltation, illusions vanish, the voice is solemn and pathetic. At times, patients may show mental powers superior to those manifested during their lives. Thus Affieri when dying, recited with enthusiasm verses of Hesiod which he read only once; Emperor Adrien and Bousard improvised verses which were models.

Even children may at death show intelligence superior to that they had during their lives. A little boy seven years old a few minutes before his death, had all to come near him, and in a tender and elevated language bade all good bye, and then expressed great gratitude to the physician who attended him. The stage is not wrong when it represents the dying hero, speaking until his last breath.

The length of time between insensibility and actual death varies greatly from seconds to hours and days, but consciousness may be retained much longer than is usually supposed. Sometimes it is difficult to determine when the external organs are completely closed, especially that of hearing.

The second kind of death refers to diseases only secondarily connected with the brain. The mind is in a mixed state between reason and delirium. The third kind of mental death includes all the lesions of the encephalon, which are almost always accompanied with loss of understanding. Delirium is a symptom; here belong the inflammation of the cerebral membranes, hemorrhages, brain tumors and other lesions affecting directly the organs of thought; there is a general obscuration of intelligence, and complete loss of consciousness.

Fear of death.

Modern pessimism is Buddhistic. Many thinkers have confessed that death was a poison or torment in their lives. Tolstoi regarded life as a blind alley, and death as a void, a complete annihilation, but that it was a natural event, and should not be feared. But it would seem that in the majority of persons the sensation of approaching death is painful. It appears that the fear of death in men is instinctive, just as self-preservation and love of life are. The fear of death may be physical or mental, or it may be mixed with indignation at the idea of annihilation or extinction. To counteract this, religion and philosophy have provided many remedies, which have gradually come to be doubted more and more. Few animals, except man, have any consciousness, premonition or fear of death. In man the love of life usually develops with age. Rousseau said that life becomes dearer as its joys pass away. People in great pain, or thinking they have a fatal disease, may desire death,—but if informed that possibly they may get well, then express a wish to live.

The fear of death is part of natural life though it is an exaggeration if not falsification of reality

The history of martyrdom shows that religious devotion is one of the greatest antidotes to the fear of death.

Opinion of physicians as to fear of death.

An English surgeon of long experience said that he never witnessed but two instances of dying, where there was fear of death; these were in unexpected hemorrhages, which it was impossible to suppress.

An eminent London consulting physician arranged to be called to every patient, who seemed to be dying, and as a result of his experience says that death has no terror for the sick man and there is nothing terrible to the dying in death itself.

Dr. Osler from notes on about five hundred death-bed, found that "ninety (18 percent) suffered bodily pain or distress of one sort or another, eleven showed mental apprehension, two positive terror, one expressed spiritual exaltation, one bitter remorse, but the great majority (77 percent) gave no sign one way or the other; like their birth, their death was a sleep and a forgetting."

Three medical men, narrowly escaping drowning under very different conditions, said all fear left them, when their fate seemed certain. One for instance, did not have the least fear, until he began to wonder whether the rescue boat would reach him. The great specialist Nothnagel, of the University of Vienna, says at the end of an address on death, that the feeling of dread of physical death exists only in the mind; and is only justified in a few cases, and here man is himself partially the cause of it.

Different attitudes in fear of death.

It is stated that Dr. Jhonson had an ever present and solemn dread of death, and that Vespasian showed a flippant cynicism in regard to it. Between these extremes, there are doubtless memorous gradations and differences in attitudes of persons towards death.

At birth we are much alike, and at death also. It has been said that fundamentally we live in order to die, that is live in the right way in order to die happy.

We live in the present and are accustomed to think of death as something very far off, and a distant danger is not feared. Some go alone thoughtless, without any regard to death. But when death is felt to be near, then there is liable to be fear.

The fear of death may have several forms, thus the natural man has an hereditary instinctive dread of death; a drowning man we say grasps for straws; so even a would-be suicide, after throwing himself into the water, changes his mind and tries to save himself. One of the main things in military training, is to suppress the instinctive feeling of self-preservation so that the soldier will fight fearlessly. It is true that by a strong will, or through faith and prayer, this instinctive fear of death can be suppressed.

There are those who are conscience-stricken and fear the hereafter. At one time in history, the Church had to discourage martyrdom, as so many rushed into it, some believing that martyrs went direct to heaven.

Some criminals, before execution appear to have an exalted though disturbed state of mind, but the majority seldom show either fear or remorse.

There are cases of pulmonary consumption, in which the desire to live is so entire, long after the patient was sensible of his approaching end, as to produce a distressing state of mind, differing little from that of those who expect a violent death. But this, as has been indicated is very rare.

The composure and indifference of the patient are not always understood. The fear of death can even prepare us for death. While the criminal to be hanged or person to be lynched may have feeling of horror, but after languishing in prison, he may become resigned to his fate.

A writer in climbing the Alps fell over the edge of a crevasse hanging to frail rope for twenty minutes; suddenly he thought he was doomed, but had no fear, but only a dim wander, as to whether the fall would kill him at once; his last thought was to get over the thing as soon as possible.

Cicero and Sineca looked upon death as pleasurable. In some cases the approach of death is indicated by strange sensations and where consciousness lasts the feelings are easily comprehended. Premonitions of death may give rise to restlessness. Thus some will suddenly desire to be dressed to go down stairs, or have the location of the bed changed.

Fear of Death Superficial.

The fear of death is superficial because it is so easily overcome. Before action in war begins there may be anxiety, but in the heat of battle fear of death is forgotten. The normal fear of death seems to consist in a protest against extinction, but this is usually lost when death arrives. A nurse said, when facing a very dangerous operation, that in health she shrank from death, but on the edge of the precipice she had no fear.

A young man falling from a lofty building and escaping with a few bruises said, that in his long fall to earth, which seemed to cover an eternity, he had not the slightest fear. There is a case of a young man who went to the mountains to drop from a precipice. but on seeing a wolf in his path, came back. A man was about to commit suicide by jumping off the wall of a fort, but seeing a soldier pointing a gun at him, he changed his mind.

We may fear death similar to the way in which children are afraid of darkness. The fear of death is mostly illusion. Locke speaks of an Irish Cavalier, who was ungrateful to the one who had restored him to life, after being submerged.

Tacitus says Tiberious still dissimulated, though his other powers were gone, that Vespasian called his courtesans to him and laughed like a maniac saying: "I perceive I am God."

Little or no pain in the dying hour.

As has been noted, most persons are unconscious during the dying hour and so without pain. A few may suffer severe headache on account of brain tumor, or pain from peritonitis, or great agony from burns, also a few suffer much from dyspnœa and longing for air. But these cases are decidedly exceptions. Yet such pains do not occur in the dying period and are not conditioned by it, but come before this period; they belong rather to the disease.

"Death-agony" is therefore a falsehood, for in most cases as just noted, a person dying is unconscious of the final stages of his disease, labored breathing and convulsive struggles do not indicate any suffering on the part of the patient. In epileptic convulsions the muscles may even be torn and the tongue bitten, but the patient has no knowledge of it. Some diseases ending fatally may be attended with much pain, but this is not the dying hour which puts an end to the sufferings. On the other hand, many fatal diseases have little physical pain.

The idea that dying is acompanied with severe suffering may arise from misinterpretation of the physical and pathological bodily phenomena accompanying it; also the death act is confounded with the symptoms of disease, which precede and lead to it, which are as severe and often more so in those who recover. Dying begins after these symptoms have subsided, there seems to be a pause in nature, the disease has conquered, the battle is over, the body is fatigued by its efforts to sustain itself, it is ready to die and all is tranquility.

In even the most severe inflammation of the lungs, there may be little or no pain, though the difficulty of breathing, cough and fever, which acompany it frequently exhaust the feelings as much as pain: in chronic forms, however, it is often but little distress even in these last ways.

In serious and specially tedious illness, there is usually sufficient bodily suffering and change or perversion of tastes, to blunt the sensibility, so that

the love of life lessens. There are also those to whom death comes so easily that not a ruffle is seen on the body, when it is very difficult to fix the moment when life has gone. Here dozing may be dying. In old age, especially, death is often the last sleep, not showing any difference from normal sleep.

From the experience and observations of many living in all generations, almost from the beginning of history, the general conclusion is that the ideas of the dreadfulness of death and its physical pain are for the most part in the imagination.

Whether it is the brain, heart or lungs, which begin to give the signal of death, it is almost always the brain forces which are weakened or destroyed first and as a result, sensation lessens or ceases. As to the mental condition during the death period, if there be consciousness to the last or conscious at times, that depends upon the disease and mental and moral character of the person dying including surrounding conditions.

According to Nothnagle, those who die of old age simply go to sleep, without struggle, pain or grief. In partial apoplexy groans are unconsciously uttered. The suicide finds life much more painful than death. Emperor Adrian said, "Oh, how miserable a thing it is to seek death and not find it."

In diseases of the large blood vessels, where death is due to escape of blood, there is little or no pain though previous to dying there may have been considerable suffering, here the act of dying seems to be one of relief.

(To be continued.)

Olla Podrida.

Quite recently under the aegis of the Maharaja of Jhalawar Miss. Morrell was admitted as a convert to Liberal Hinduism and was named Brinda Bai. Even Rajas turn missionaries nowadays. Every man is fast becoming a liberal; Justice is all-pervasive; and Hindu converts are being manufactured. Why should India be unhappy any longer?

* *

The flood of titles has come and gone. Many human spongers have absorbed the life-giving moisture!

* *

What a mad world! At Boston an undertaker is charging one dollar for composing the features of a corpse, 2 dollars for giving the features a look of quiet resignation, and 3 dollars for giving them an appearance of Christian hope and contenment. So the living persecute not only the living but also the dead with their madness!

* *

As for the dealings of the living with the living the less said the better. Angora and Silesia are veritable lunatic asylums. One ward is to be found in the Imperial Conference.

* *

Meantime there is a flutter in Madura about two eagles. The men in Madura are too busy gassing and stoning each other to bother themselves about lions or eagles!

* *

In England, in the mother of Parliaments, 400 M. P.s are on the average absent from each division. Yet the world is going to learn political machinery and efficiency from there!

* *

Quite recently a maniacal murderer became sane by having extracted from a bullet which was lodged there by a shot. Let but the bullet of hate be removed from the brain of Man. He will become sane as well.

SCRUTATOR.

Correspondence.

Sri Sankaracharya of the Sharada Peeth.

Dear Sir,

The letter published over the signature of N. K. Venkatesban, M. A. of Anantapur in your issue of 23rd June about His Holiness the present Sankaracharya of the Sharada Peeth, has given intense pain to all who have known the facts about Sri Swamiji Maharaj even in a small measure. Apart from the inadvisability of dragging in personal and family details of the *Purvashram*, owing to such a procedure being inevitably bound —whether deliberately or unconsciously to cloud and "camouflage" the real issues and principles under consideration, I, as one that has known something about Swamiji in the *purvashram* and much about him in the present one, am abliged to state—solely in the interests of Truth and Justice—that your correspondent has completely garbled, and twisted, distorted the facts beyond all possibility of recognition.

2. The fact is that Mr, Ramana Saraswati was, from early childhood, of an intensely devout but critically enquiring nature, always religiously performed the practices (Agnikarya etc) enjoined by the Shastras and, as a sound Scholar of Sanskrit and English, of Oriental and Occidental Philosophy and of Hinduism and Christianity, gave mortal offence to the school of mechanical lip-orthodoxy which does not believe in the actual practice of the Karmakand but thinks its fidelity to its own faith is in direct proportion to its a'cof ess, from, indifference to or positive hostility against other faith! Evidently Mr. Venkateshan, wittingly or otherwise, voices the sentiments, of that school! The incidents related about the father-in law etc. can be dismissed with the two words—*Not Historie*!

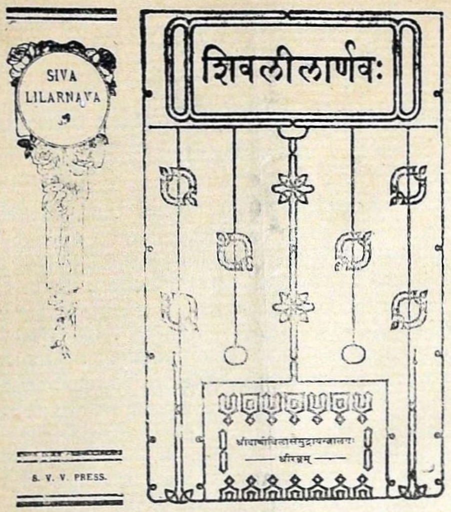
3. As regards the Deshiya Vidyalaya of Rajamundry I, as an Andhra of the Northern Circars, need only say that it was founded in January 1908, that Mr. Saraswati could therefore not have been seen there in 1906 and that, in reality, he was its first Principal and so could not have dug its grave! On the other hand, in its crisis of April 1909 caused by the hostility of the "moderate" Politicians and consequent political, financial and other difficulties, it was Prof. Ramana Saraswati that worked hard day and night, moved heaven and earth and, with the co-operation of Messrs Chilakamarthi Lakshminarasimham (the Andhra Milton), Chitrapu Venkatanarasimha Rao, Ganti Lakshmana and other nationalists, prevented it from dying, thereby incurring the undying hatred of the Government and the moderates!

4. I would take particular objection to the whole style and tenor—of patronising Superiority,, and arrogant dictatorialism—of the writer being very far from the "old friend," he claims to be! "I do not know how he disposed of his wife and of his children if any" (as if, to Mr Venkateshan's way of thinking, these were marketable commodities!) and other such expressions are atrociously in bad taste and too ungentlemanly to be permissible for a cultured M. A!

5. At Sringeri, Koodli, Mu bogalu, Puthige and other Sacerdotal and pontifical seats where he spent 8 years, he was invariably the favourite of the Acharyas and the idol of the people! The latter characteristic he triumphantly continues, in his present position as Sankaracharya of Sharada Peeth, to command, in a unique manner all over Northern India!

6. As for the combination of religion and politics which, in the name of tradition—utterly ignoring the Shastras!—Mr. Venkateshan inveighs against, I leave it to be discussed by him with the Acharya himself, as no I am scholar and feel out of my depths in Samskrit Vakyartha.

Camp, Bombay 29-6-21. } D. P. NARAYAN DEV RAJA.



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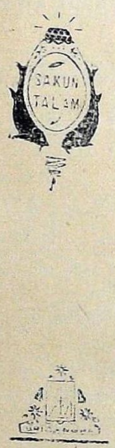

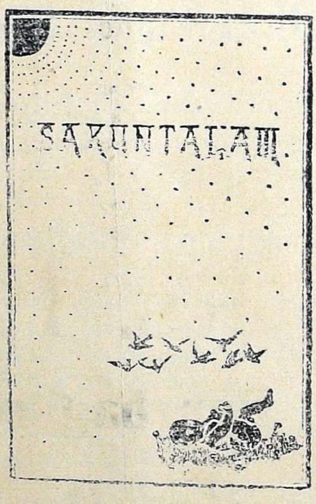

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